1: Staden--64- (1553-54) 1928 Tupinamba
116, 223, 301

"There is another island close by the one where I was captured in which water-birds nest which are called Uwara, (42) and they have red feathers. The savages asked me whether their enemies the Tuppin Ikins had been there that year to take the birds during the nesting season. I told them that the Tuppin Ikins had been there, but they proposed to visit the island to see for themselves if this was so, for they value the feathers of these birds exceedingly since all their adornment depends upon them. It is a peculiarity of these birds that when they are young the feathers are a whitish-grey. They then become dark grey and so they fly for about a year, after which the feathers turn red, as red as paint."

"42. Guará is the Tupí name for the American flamingo. The bird is described in Pt. II, ch. xxxiv."

"He had a round green stone thrust through his lips (as their custom is). (50) These people make also a kind of pater noster of sea-shells, which they use for ornament. This king wore six ropes of them hanging at his neck whereby I saw that he was a great personage."

"50. On these lipstones see Pt. II, ch. xv, and note 78. The anonymous writer of the Treatise of Brazil in Purchas (reprint), XVI, p. 426, says: 'These Indians use ordinarily, chiefly in their Feasts, Collars which they make of Wilkes... they are round and some of them so long that they reach to their breasts, and it is ordinary among the great and principal men to have them of a span or more in length."

1: Staden--136 (1553-54) 1928 Tupinamba
116, 301

"They bore holes in the mouth and ears, in which they hang stones. This is their ornament, but they bedeck themselves also with feathers."

1: Staden--143 (1553-54) 1928 Tupinamba
116, 301, 304

"They have a large hole in the lower lip which they make when they are young. They take the children and prick the hole with a sharpened deer's horn. In this they insert a small piece of stone or wood and anoint it with salve, and the hole remains open. Then when the children are fully grown and fit to bear arms they enlarge the hole and insert in it a large green stone. This stone is shaped so that the smaller end is inside the lip and the larger end outside. The result is that their lips hang down with the weight of the stones. They have also at both sides of the mouth, and in either cheek, other small stones. Some of these are of crystal and are narrow and long."

1: Staden--143 (1553-54) 1928 Tupinamba
301

"They have also a thing made of red feathers called Kannittare, which they bind round the head."

1: Staden--143-144 (1553-54) 1928 Tupinamba
116, 301

"They wear also ornaments made from large snail-shells [144] called Mattepue. These ornaments are shaped like a half-moon, and they hang them round the neck. They are snow-white and are called Bogesso.

Others make white necklaces of shells which they also hang round the neck. These are about the thickness of a reed and are very difficult to make."

1: Staden--144 (1553-54) 1928 Tupinamba
116, 301

"They make also an ornament of ostrich plumes which takes the form of a large round ball to which feathers are attached. They tie this to their buttocks when they set out to war or make merry. It is called Enduap."

1: Staden--147 (1553-54) 1928 Tupinamba
116, 301, 421, 436

"Of their possessions.

"There is no community of goods among them and they know nothing of money. Their treasures are the feathers of birds. He that has many feathers is rich, and he that has a stone in his lip is also counted among the rich."

I: Staden--167 (1553-54) 1928 Tupinamba
116, 136, 301

" Concerning the birds of the country.

There are many strange birds in this country, particularly a kind called Uwara Pirange (96), which seeks its food by the sea and nests in the rocks close to the shore. This bird is about the size of a hen, with a long beak and legs like a heron, but not so long. The feathers on the young birds are light grey. Later, when they are fledged, the feathers become dark grey. They fly about thus for a year, after which the plumage changes again and the whole bird becomes red, as red as paint, and so it remains. The savages set great store by these feathers."

"96. The Flamingo, described in ch. xix."

2: Thevet--163 (1555) 1878 Tupinamba 1-2
116, 301, 304

It is not sufficient for our savages to be naked and to stain their bodies with various colors, to pull out their hair, but in order to look even more ugly, they pierce their mouths, when they are still young with a certain grass, very sharp, to the extent that the hole increases with body growth. They insert in it a sort of shell which comes from a little fish and is hard as a bead. They put it in the hole after the fish is out of it, and this forms a plug [AM: doisil] the shape of a hogshead of wine: the larger end is inside and the thinner outside, above the lower lip. When they are grown up and about to marry, they wear large stones almost the color of emeralds and they hold them in such esteem that it is not easy to get them from them, unless some big present is given, for these stones are scarce in their countries. Their neighbors and close friends bring these stones from a high mountain which is in the country of the cannibals. They polish these stones with another stone used for this purpose, with such dexterity that no worker could do better. They also acquire in the same mountains some emeralds, for I have seen some stones that have been recognized as true emeralds. These Americans disfigure themselves in this way and deform themselves with these big holes and big stones in their faces... the more stones a man has the greater he is esteemed, and is regarded as king or a great lord. They wear them not only through their lips and mouths, but also on both sides of the cheeks. The stones worn by men are sometimes as large as two ducats and more than a finger thick. This causes a speech defect and

they can be heard only with great difficulty when they speak, as if they had their mouths full of flour. The stone makes the hole in the lower lip large as the fist and according to its size you can judge of the hole between the mouth and the chin. When they remove the stone to speak, the saliva can be seen dripping from the hole, a horrible sight. When they want to make fun of somebody, they pull their tongues through the hole.

Girls and women are not so deformed. It is true that they hang from their ears certain things that the men make out of big shells and they are like candle of about the size and thickness of a lizard.

The men, moreover, wear crescents a foot long and wide, on their chests suspended from the neck. Children two or three years old wear them also. They also wear white necklaces made of another kind of shell, which they take from the sea and which they prize very much. Rosaries sold in France, as white as ivory, come from there and they are made by them. They are bought by sailors and sold here.... When I was in Brazil I saw some made of fish bones and they were like "gardebras" of policemen. They are fond of glass bead necklaces.

2: Thevet--172 (1555) 1878 Tupinamba
116, 301

They make rattles with the fruit of the ahouai tree, and tie them to their legs. They jingle like bells.

2: Thevet--189 (1555) 1878 Tupinamba
116, 301

They make beads for necklaces of a black, hard wood, called hairi.

2: Thevet--238 (1555) 1878 Tupinamba
116, 301, 438

The largest trade is in ostrich feathers, club tassels of feathers, and other exquisite plumes. They are brought from a distance of a hundred or a hundred and twenty leagues in the interior of the country. They also receive white and black necklaces and the green stones which they wear in their lips.... Along the coast a common trading commodity is the feathers of the tucan.

2: Thevet--240 (1555) 1878 Tupinamba
116, 301, 287

The Tupinamba use the yellow feathers of the tucan to decorate their clubs and make caps, hats, and other things. Thevet brought back from Brazil a hat made of these feathers [AM: Summarized]

4: Léry--I, 125 (1557) 1880 Tupinamba
116, 301

Young children, after their lips have been pierced, wear in the hole a certain bone, white as ivory and well polished, made in the shape of a small ninepin, like we play with here in the game pirouette, the sharp point sticking out about an inch. This bone is kept in place by a stop between the flesh of the tooth and the lips. They may be removed and put back at will. This white bone is worn only through adolescence. It is called aw. When they are grown up and called conomiouassou, they insert instead in the hole of their lips a green stone [AM: a kind of false emerald] which is also held by a stop inside and the part appearing outside is round and wide, but twice as thick as a nipple. Some of these ornaments are as long and round as a finger.

4: Léry--I, 126 (1557) 1880 Tupinamba
116, 301

'On a sandstone they polish fragments of a big seashell called vignol making them as round, neat and regular as a coin. They are then pierced through the center and threaded on cotton. These necklaces are called boü-re and are coiled around their necks as we do gold chains here... I had some that were three fathoms long. The natives also make necklaces called boü-re with black wood, which is as heavy and black as jet.

4: Léry--II, 126
116, 301

(1557) 1880

Tupinamba

They also have crescents, half a foot long, made of well polished bones as white as alabaster, which they call yaci after the moon, and they wear them on their chests hanging from the neck by a string of cotton.

4: Léry--I, 128 (1557) 1880 Tupinamba
116, 301

'They also wear ear ornaments, made of white bones, and very similar to the lip ornaments worn by the young men.

4: Léry--I, 129
116, 301, 287

(1557) 1880

Tupinamba

The feather ornaments of the Tupinamba were mosaics of feathers.

The caps, bonnets, bracelets and other garments of green, red, blue and other colors were made with feathers diversified, combined and neatly tied up with very small pieces of bamboo and cotton thread, so cleverly arranged that they looked like velvet with a long nap.

4: Léry--I, 130
116, 301

(1557) 1880

Tupinamba

They tie on their legs anklets made of the shells of a fruit, very much like the water chestnut, which they fill with small stones. These anklets jingle like bells.

4: Léry--I, 135
116, 301

(1557) 1880

Tupinamba

The women make big bracelets, consisting of several pieces of bone, cut and carved like the scales of a fish and so neatly set with wax and gum which is mixed together into a sort of glue, that nothing could be better. When finished, these bracelets are a foot and a half long and are similar to the brassards which are used in playing ball here.

Women wrap their arms with the necklaces which they have.

6: Abbeville--209 (1611) 1614 Tupinamba
116, 301

...There is a kind of green jasper in this country, of which they make stones to wear in the ear...

There are very few Indians who have not had their ears pierced, in which they wear little pendants which the French give them and which they hold to be very precious, in the absence of which they put little white bones well polished or little sticks or anything else which pleases them.

They have another strange custom, to pierce their lower lip. When their children reach the age of 4, 5, or 6 years, they prepare a wine or feast (which they call caouin) to which they invite all the relatives and friends of the child whose lip is to be pierced, as well as the inhabitants of the village and surroundings. After they have drunk and danced for two or three days, according to their custom, they call the little boy and explain to him that they are going to pierce his lip so that someday he will be a very gallant and great warrior. The child, encouraged by such words, presents his lip bravely, with joy and contentment. A man chosen for the task pierces it with a small horn [268v] or some sharp bone and makes a big hole. If the child cries or sheds a tear (a rare occurrence) out of pain, they say that he will be a good-for-nothing, a coward and a man without courage. If he is firm and constant (they ordinarily are), it is a good omen, and they believe that he will be a great, brave, and gallant warrior.

When they are still young they carry in this hole a piece of wood or a piece of Vignol (which the large water snails make)... but when they are married or of the age to marry, they wear little green stones [MC: jasper] which they value highly, and those who have none wear the white like the youth, but larger and longer, which they put in or remove

at will. I have seen several wearing ones larger than the [269] thumb and longer than the finger; which caused them much pain and made it difficult to speak.

Several wishing to appear more courageous had their lip pierced in three places keeping the middle one larger than the other two. There are others who also have the nose pierced with one or two holes in each nostril where they wear long pieces of wood or fine white bones which pass across their cheeks like long mustaches.

The women never have their lips pierced, but in recompense they have their ears strangely pierced and in these holes they put round sticks as thick as the thumb. This lengthens their ears amazingly and they take great pleasure in wearing pendants...

6: Abbeville--273-275 (1611) 1614 Tupinamba-1-3
116, 292, 301

When the men of this land wished to appear brave as they usually did during the days of their caouynnage [MC: drinking feasts], or during a massacre of prisoners or slaves, at a lip piercing ceremony of the children, when they set out for war or on other solemn occasions, they dressed themselves in feathers or certain accoutrements made of feathers of red, blue, green, yellow, and other colors, extremely beautiful which they know how to arrange marvelously. They intermingle them according to their pleasure, so that they are pleasing to the eye, [273v] one color standing out in contrast to another, then they arrange and compose or adapt the ensemble extremely artistically, fastening them by the larger end with a thread of cotton interlaced in the manner of a net, in such a way that inside they resemble fishing nets... but on the outside all these beautiful and rare plumes are so intermingled and arranged one over the other and with such art that one cannot but regard them with admiration.

They make bonnets in this manner which they call acangaop or acanassoyäue, which they wear on the head during their solemnities. Others in place of these bonnets have the custom of covering the head with the smaller down from the aras, canides, parrots and other colored birds which these birds have on their throats and stomachs. They adjust the down to their hair with gum or wax so neatly that they seem to be wearing a bonnet of varied and beautiful colors. To remove the feathers, they have to cut their hair. Then they gather and fix them around a stick in order to wash them more easily, removing the grease with the soap of a root. When they are dry they preserve the

feathers as carefully as our ladies do their jewels and use them another time. [274]

... In place of a collar or ruff, they put a beautiful necklace of woven feathers, which they call aiouäcara.

All this is admirable but nothing compared to their cloaks which they call assoyäue, woven of various feathers, indiscribably beautiful which extend to the upper leg or knees, which they wear, not always but occasionally, not from modesty, but for pleasure, not to hide their nudity but to adorn themselves and to appear braver at their feasts and solemn assemblies where it is fine to see them so impressively dressed.

They also have a type of garter which they call tabacoura, so tightly and marvelously well woven that they seem to be of one piece, in the shape of a band or small circle, [274v] two fingers in breadth, and trimmed with beautiful feathers of different colors. They put their legs through them and place them at garter level; to look better, they put two of them on leaving a chanfron between them so that they appear to be a double band well ornamented.

Ordinarily girls wear such garters around their legs, but without any feathers these being only of cotton threads but in the same design as those worn by the males.

They also have garters like those described above called aouäy, but they are wider and instead of feathers are made of many twisted cotton threads, of finger length, to which are tied certain fruits of the size of a nut. The fruit has a hard skin when dry, and they put in them small stones or hard peas when they are empty so that they make

a bell-like noise when they dance. [275]

They also make armlets which they call mapouyh couäy chouäre with cotton thread, around which there are long feathers from the tails of ara which are very beautiful birds..., having the custom of wearing these in their parades a little above the elbow...

They have also great plumes in the shape of huge bouquets made of the largest feathers of the ostrich and other large birds with which they embellish their backs, hanging them with a belt around their hips or across their shoulders... they call them yändouäue plumes.

6: Abbeville--275-276 (1611) 1614 Tupinamba
116, 301

They find big snail shells or vignols on the seashore, which they break into small pieces and polish on hard stones with great industry: some are round and the others square, but all of the same size, even the rectangles. They pierce [275v] the square ones in the corners and string them together with a thin thread, as our jewelers do for women's necklaces, or they paste them on a piece of cloth with gum, and make belts and bracelets, which are very pretty and called mino.

...They know so well how to arrange and fit the pieces that the belts and bracelets appear to be made of mother-of-pearl.

The round beads are pierced in the center and threaded on a cotton thread. The women use them instead of feathers, wearing them around their necks or round their arms, as our ladies here wear pearls. Some of them wear so many around their neck that their breasts are covered by them. These are their most prized jewels and are called bohure...[276]

They adorn themselves also with glass beads or paternotres of glass of many colors which the French give them in exchange for merchandize. They esteem these greatly...

To ornament the children they take the above mentioned vignols which they polish on a stone and make small circles called gnaan, as polished and white as ivory and they put three or four around the arms of the children and they also decorate them with necklaces like carcanets made of vignols or of glass beads.

7: Evreux--23-24 (1611-13) 1864 Tupinamba
116, 301, 825

They prepare feathers for the head, arms, and waist and for their weapons. For the head they make a whig of feathers from small red, yellow, greenish-blue, or violet birds which they fasten to their hair with some sort of gum. Around their foreheads they put large ara feathers or those of other red, yellow or greenish-blue birds in the form of a mitre and they tie them behind the head. They put round their arms feather bracelets of different colors, woven with cotton thread. . . . On the buttocks they have a wheel of tail feathers of ostriches which are suspended from the neck by two cotton strings painted red and crossed on the back. They look like plucked ostriches. . . . I asked through the intermediary of an interpreter why they wore these ostrich feathers on their buttocks. They answered that their ancestors had handed that custom down in order to teach them how to behave in war, [24] imitating the nature of the ostrich, when knowing itself strong walks bravely against those who pursue it, but knowing itself too weak, escapes throwing stones and earth at its enemies, as we must do.

7; Evreux--24-25 (1611-13) 1864 Tupinamba
116, 301, 533

. . . These savages imitate in everything the perfection of the birds and animals in their country. They compose all the songs which they recite in their dances about that perfection. The birds of their country being covered with three colors, especially red, yellow and greenish-blue, they like clothes and textiles of these colors. Jaguars and boars being the fiercest animals of their land, [25] they take their teeth and insert them into their lips, cheeks and ears in order to look fierce. The feathers of the weapons are put at the end of clubs and bows. Short, so prepared, they drink their wines made of mouay publicly to say farewell to those who remain behind.

7: Evreux--39-40 (1611-13) 1864 Tupinamba
116, 301

These savages [AM: Tabayara living on the Mearim] used to look for these green stones [MC: emeralds] which they put in their lips and which they also traded with their neighbors. The Tupinambos and Tapouis make much of these stones. I have seen [40] a Tupinamba give 20 crowns worth of merchandise for a single lip stone. A long-haired Indian came here in full array. He wore in his ears two deer horn branches and four doe teeth, very long. He was very proud of these ornaments which were nicely adjusted. Most of the people, and especially the women, only have wooden ornaments, round and rather thick, about two fingers in diameter. You can imagine the size of the hole in their ears. His greatest boast was one of these green stones, four fingers long and very round which I did like very much. I wanted to purchase it to take it to France and I asked what he wanted for it. He answered: "Give me a French boat full of axes, bill-hooks, dresses, swords and arquesbuses."

7: Evreux--40 (1611-13) 1864 Tupinamba
116, 301, 304

An old man wore in his lip a labret that was oval and as big as the flat of the hand. He had had it for a long time without removing it, and it was incrusted in his chin, the flesh having covered the rims and taken the oval shape of the stone.

8: Soares de Souza--313 (1570-87) 1851 Tupinamba
116, 301

They put around their legs, under the knee some tapacura, which are cotton threads, stained red, woven in such a way that they cannot remove them, and these [AM: garters] are three fingers wide; the mothers put them on the children when they are small so that the bulky part of their legs will swell up when they grow up, they also wear them round the legs when they are in love, but in such a way that they can remove them, though with difficulty.

8: Soares de Souza--315 (1570-87) 1851 Tupinamba
116, 301

They make necklaces of the teeth of their enemies and they string from 2000 to 3000 teeth.

9: Cardim--423 (1583-1601) 1906 Tupinamba
116, 291, 301, 177

"Now alreadie some doe weare apparell as well men as women, but they esteeme it so little that they weare it rather for fashion then for honesties sake, and because they are commanded to weare it; as it is well seene by some, that sometimes come abroad with certaine garments no further then the navell, without any other thing, and others onely with a cap on their heads, and leave the other garments at home: the women make great accompt of Laces and Combes."

9: Cardim--426-427 (1583-1601) 1906 Tupinamba
116, 301

"These Indians use ordinarily, chiefly in their Feasts, Collars which they make of Wilkes, Diademes of Feathers, and certaine Brooches, (that is, stones which they put in their lower lip) some greene, white, some blue, and verie fine, and are like Emeralds, or Christall, they are round, and some of them so long that they reach to their breasts, and it is ordinarily among the great and principall men, to have them of a span, or more in length. They use also white Bracelets of the [427] same Wilkes, and they put in their eares certain white stones of a span long and more; and these and other like are the ornaments wherewith they adorne themselves in their Feasts, whether they be of slaughters of the enemies: or of wines; and these are the Riches that they esteeme above all that they possesse."

11: Vaz de Caminha--9 (1500) 1938 Tupinamba-1-2
301, 293

"And one of them gave him a hat of long bird feathers with a little tuft of red and grey feathers like those of a parrot. (3) And another gave him a large string of very small white beads which look like seed pearls. (4)"

"3. [see succeeding sheet for footnote]

4. aljaveira. The members of the fleet were on the alert to discover pearls, because just before their departure word had been brought back to Spain, and had probably reached Portugal, that these had been discovered during the third voyage of Columbus. According to Métraux, both men and women wore long strings of shells which were wound around the neck and suspended on their chests or wound about the wrists. The beads were chiefly shell, but bone, wood, and other materials were also used. They also had strings of larger beads with pendants which were worn around the neck. Similar necklaces of shells resembling seed pearls are still used by the Indians of Brazil."

301, 293

"[Footnote 3, page 9] The bonnet or acangaop here described was worn because of the brilliant colouring of the separate feathers, which were selected to suit the wearer's taste. An illustration of one of these taken from an old print is given by Métraux. In addition to this type there were two others. These were made of short feathers interlaced with cotton thread to form a net, which made a compact covering as on the throat of a bird. In some cases small pieces of wood were used for firmer attachment, thus making the bonnet thick and heavy. One of these covered closely the head and ears and extended to the neck or shoulders; the other had a longer extension to the middle of the back. They sometimes wore short tufts of radiating feathers on the head.

The feathers for these bonnets were carefully selected for uniformity of size and colour. They were sometines dyed. The method of attaching the feathers showed a highly developed technique.

The Tupinamba also wore diadems. These consisted of long coloured feathers attached to a band worn around the head. They were sometimes used with the caps or bonnets. Other feathers were attached to bands and worn around the neck, waist, or arms as bracelets. The so-called bustles consisted of radiating feathers of the American ostrich, the nanduguaçu of Brazil. These are shown in nearly all of the early pictures of the Tupinamba. The men wore diadems, bonnets, mantles, or bustles. The women contented themselves with simpler feather ornaments."

11: Vaz de Caminha--11 (1500) 1938 Tupinamba
301, 293

"Their hair is smooth, and they were shorn, with the hair cut higher than above a comb of good size, and shaved to above the ears. And one of them was wearing below the opening, from temple to temple towards the back, a sort of wig of yellow birds' feathers, which must have been the length of a couto, very thick and very tight, and it covered the back of the head and the ears. This was glued to his hair, feather by feather, with a material as soft as wax, but it was not wax. Thus the head-dress was very round and very close and very equal, so that it was not necessary to remove it when they washed."

11: Vaz de Caminha--11 (1500) 1938 Tupinamba
301, 304

"Both had their lower lips bored and in them were placed pieces of white bone, the length of a handbreadth, and the thickness of a cotton spindle and as sharp as an awl at the end. They put them through the inner part of the lip, and that part which remains between the lip and the teeth is shaped like a rook in chess. And they carry in there enclosed in such a manner that it does not hurt them, nor does it embarrass them in speaking, eating, or drinking."

11: Vaz de Caminha--15 (1500) 1938 Tupinamba
301, 304

"Many of them, or perhaps the greater number of those who were there, wore those beaks of bone in their lips, and some, who were without them, had their lips pierced, and in the holes they carried wooden plugs which looked like stoppers of bottles. And some of them carried three of those beaks, namely, one in the middle and two at the ends."

19: Métraux--137-138 E-4 (no date) 1928 Tupinamba
116, 287, 292,-301

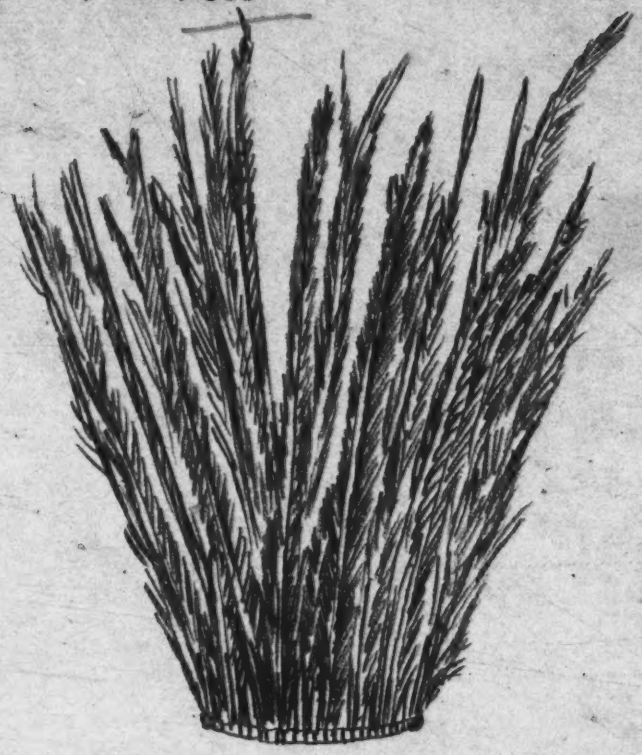

Fig. 12. Pg. 137

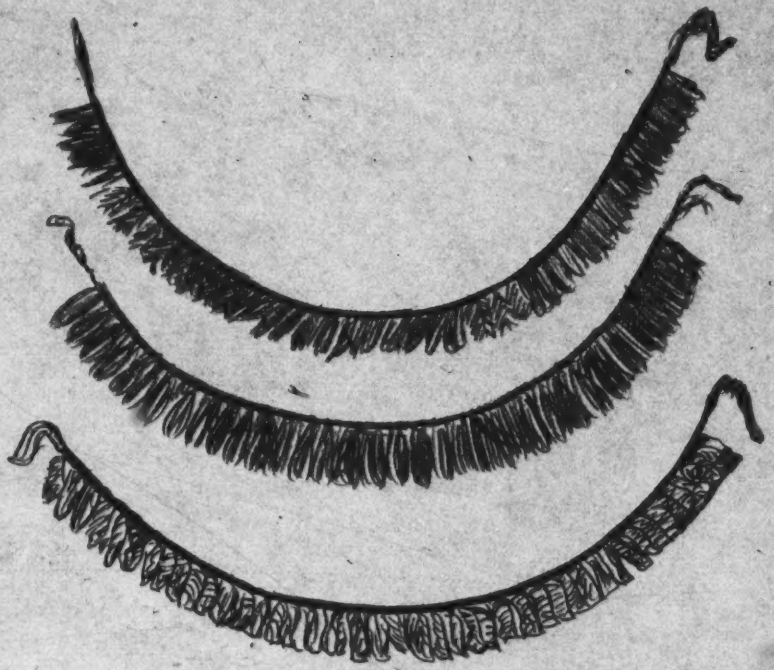

Fig. 13. Pg. 138

19: Métraux--139-140 E-4 (no date) 1928 Tupinamba
116, 287, 301

[EJ: also in the Copenhagen Museum is] a little collar of feathers whose technique and color are so similar to that of the bonnet (pl. III, fig. c) described above that they both seem to have come from the same hand. This observation agrees fully with what Claude d'Abbeville tells us concerning this ornament: "And in place of collar or a ruffle, they put a beautiful necklace of woven feathers as above (that is, like the bonnets described before the collars) which they call Aiouäcara."

The Museum of Copenhagen also possesses three collars of red feathers (fig. 13) without doubt acquired among the Tupinamba who, as we are aware, made collars from feathers of this color, probably those of the ibis rubra. [140]

The Tupinamba wore around the legs below the knee, garters made of feathers.

20: Heriarte--15-16 F-2 (1662) 1874 Tupinamba-
116, 291, 301, 304

Their festive clothes are painted in red, yellow, white and black, and they adorn themselves with the feathers of birds of different [16] colors. Always going about nude, their women are unchaste: that which is most ugly appears to them to be the most beautiful. They pierce their nostrils and lips, and in them they insert green stones, of great value to them, which they call metaras.

26: Thevet--247 G-3 (1555) 1928 Tupinamba
116, 266, 273, 287, 292, 301

During all these ceremonies [EJ: i. e., Tupinamba ceremonies associated with cannibalism] they only drink of their Cahouin, [EJ: wine] and walk their prisoners in the village with special costumes and frontals, bonnets, bracelets of different colors, even dresses of feathers, which are very pretty to see at close range and from afar. I gave one of them, upon returning from my first trip in this country, to the late Monsr. Berbandy, who has since become Cardinal, who made a present of it to the king Henry II, as a rare thing, or feathers of Arrassoit, or Arait, Assajaboucou, Touapuap, and others.